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passing notice in a single chapter. Two chapters are given to Friends' policy *re* land purchase, rum, slavery, and militarism. The discussion of slavery is good. Otherwise nothing is added to what Sharpless and others have already given. The remaining portion of the volume sketches the institutional work at Tunesassa and other parts of New York state, in Maine, western Ohio, Indiana, Kansas, Nebraska, and Oklahoma. Such a large field has been covered that compressed details become bewildering and repetitious. By reading between the lines one may gather an impression of what are the distinctive features of Quaker missionary enterprise. One also learns how it came about that President Grant invited the Quakers to administer his "peace policy" among the Indians. One could wish that more had been written about its actual workings and the causes of its disuse. The writer reveals a fine grasp of the literature of his field. The bibliographies attached to each chapter are excellent. The modesty with which achievements are recorded is characteristically Quaker.

Church Divisions and Christianity. By William L. Crane. New York: Macmillan, 1916. Pp. xii+296. \$2.00.

This volume is an appeal by its Anglican author to all Christians in the interest of reunion. The strength of apostolic Christianity lay in its unity. Its present weakness is its disunion. The present situation is the result of an age-long drift from the ideals of Jesus, and has arisen through an overemphasis on a "successional episcopate" which reduced the universal church to a sort of "episcopal oligarchy." The spirit of a mechanical uniformity came speedily to displace the ideal of spiritual unity. The prophetic was subordinated to the priestly ideal. Ultimately the emphasis on organization, dogma, and ritual displaced the issue of character and conduct, with the result of "broken Christendom." The path to reunion lies in comprehension rather than in exclusion. Only by the confession of common fault and renewed emphasis upon "unity of purpose, work, and will manifest in free co-operation" will Christendom ever offer a united front.

Criticism is particularly directed against the reactionary party within Anglicanism, with its policy of "arrogance . . . aloofness . . . (and) exclusion," insisting upon reunion on the basis of Episcopal assumptions which give no adequate recognition to the presence and power of God in nonconformity—and that at a time when "half, at . . . least, of the work at present being done in our land [England] is done by those who 'follow not with us.'" Obstacles standing in the way of fellowship between Anglicans and other communions are examined and summarily dismissed. Anglicanism tends to make fewer claims for the

divine rights of episcopacy, while nonconformity gives more generous recognition to the inherent worth and possibilities of the Episcopal office. "The future may yet reveal a church . . . where liberty will be reconciled with order and discipline: the unity of faith with science and freedom of inquiry." The writer undoubtedly hopes that this church will be the Anglican. He says, "To keep closed the lines of communication between episcopally governed churches and the rest is not the way to create the just appreciation of the value of the historic episcopate for which Anglicanism contends, and which a federalized free church might well come to desire, not only for the sake of unity, but upon its merits." If nonconformity is destined one day to be absorbed by episcopacy, it is to be hoped that the operation will be as painless as the gracious spirit of our author would make it. The book is worth reading, especially as an antidote to propositions advanced in Bishop Gore's *The Church and the Ministry*, which is written in quite another vein.

The Spread of Christianity in the Modern World.

By Edward C. Moore. Chicago: University of Chicago Press, 1919. Pp. xi+352. \$2.00.

This volume presents us with a brief but inspiring survey of the history of modern missions in relation to general history. It is a compilation of the main facts in modern missionary expansion. The author prefaces the discussion with a reminder of the periodicity of the Christian movement. The past four hundred years constitute the third and greatest period in this expansion of Christianity. Especially has this been true of the last one hundred and fifty years, when evangelization has been the supreme motive in missions. Today the problem has changed to that of the Christianization of the world-order.

The modern period may be characterized as one of European expansion, achieved through conquest, trade, and emigration on the one side, and through the conquest of ideas, the Europeanization both of Oriental lands and of the Americas on the other. The eighteenth century especially furnished the impulse of great ideas, freedom, democracy, philanthropy, and humanitarianism, which contributed powerfully to missionary expansion. This contact of Occident on Orient has produced not alone severe tension within the ancient faiths of the East but also a reevaluation of the Oriental faiths by propagandists of the West.

After a brief résumé of the instruments created by the modern missionary impulse, within both Protestantism and Catholicism for the Christian conquest of the world, there follows a rapid survey in successive chapters of the history and present status of the Christian